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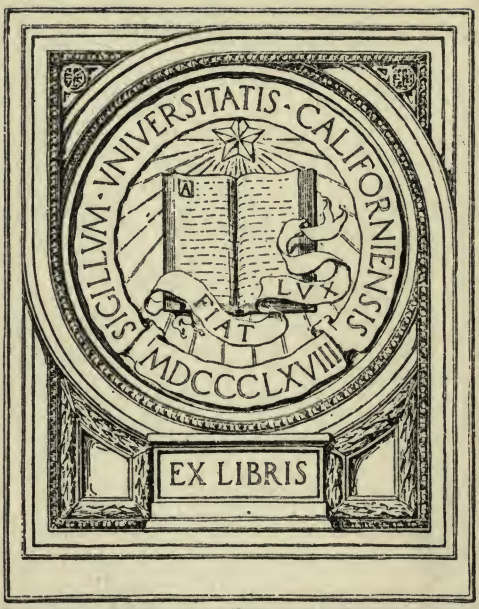
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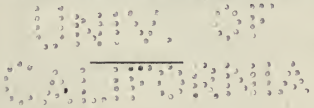
CHILD CULTURE

A HAND-BOOK FOR PARENTS AND TEACHERS, TELLING HOW TO USE MENTAL SUGGESTION AND CHRISTIAN TEACHING IN MIND TRAINING, FAMILY GOVERNMENT AND CHARACTER BUILDING.

By

NEWTON N. RIDDELL

Author of "Methods of Attainment," "Service and Bible Study," "Heredity and Pre-Natal Culture," "The Psychology of Success," "The New Man," etc., etc.



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FOREWORD

Fifteen short progressive years have come and gone since the first edition of this little book was sent out on its mission of love and service. Within two years from the date of its publication the Author received hundreds of letters from educators, social reformers, parents and teachers expressing their approval and prediction of the good it was to accomplish. Nearly all of the principal educational journals, and scores of magazines and cosmopolitan dailies, gave commendatory reviews. Since then it has found its way into more than one hundred thousand homes and schoolrooms. The many expressions of gratitude from parents and teachers indicate that it has accomplished some of the work predicted for it. But the progress in child psychology and pedagogy, the application of mental suggestion to mind and character building, and the proven capacity and responsiveness of young children to religious teaching and Divine grace require the writing of a new book with the addition of much important matter. That the new book may prove even more helpful than the old, and be used of God in bringing the blessing of Jesus Christ to many children, is the cherished hope and earnest prayer of its Author.

Faithfully,

N. N. R.

CHILD CULTURE

I

GENERAL OBSERVATIONS

Introduction

Divine grace and applied psychology make possible the development of every normal child into a strong, harmonious, self-respecting, moral character. Experiments prove that subnormal and abnormal children can be greatly improved by special training during the first seven years. Most bad boys and girls, delinquent youths, and even adult criminals, are the product of defective pre-natal and post-natal training. Few persons educate for parenthood. A woman will study for years to become proficient in some art. A man will attend an agricultural college and read a score of books and periodicals on stock-raising. Then these two will marry and presume to raise a family without

either having read a book on heredity or child training. Results: fine art, poultry, pigs and cattle; but puny, subnormal and delinquent children. Fortunately, a great awakening has come. Scientists and sociologists are demanding that children shall be better born. Thousands of thoughtful parents are responding. Child nature is being studied as never before. The seed sown by Seguin, Froebel, Locke, Spencer, Wundt, James, Hall and others is producing an abundant harvest. Child psychology and pedagogy have taken first place in the minds of teachers. The Montessori method promises to revolutionize primary education. The up-to-date Sunday school is translating the Gospel into character. Soon these combined efforts must produce a superior childhood.

Viewpoint and Purpose

Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Evidently He saw a spiritual element in the child that many psychologists and child-culturists fail to recognize. In our studies we shall try to see the child

as Jesus saw it. We shall avoid technicalities and the discussion of theories and systems because we want to confine these heart talks to simple, concise statements of facts and methods for daily use in the home and in the schoolroom. Thirty years of psychological research, and the personal study of over ten thousand children, including all classes and conditions, have given the Author some pronounced views concerning child nature and its development.

Old and New Ideals

The old idea of child training was largely corrective: the new idea is distinctively constructive. The key-note of the old was reformation: the key-note of the new is right formation. The old stood for control, restraint, suppression: the new stands for liberty, direction, expression. The old consisted mostly of prohibitory "dont's": the new is composed of intelligent "do's." The old aimed at government from without: the new insists on government from within. The old treated faults as something to be corrected by punishment: the new over-

comes faults by the development of counteractive virtues. The old allowed the child to grow up according to its inherent disposition, except when it violated some law: the new aims to so awaken and train the elements that make for right conduct that the child will not willfully violate law. The old said, "What is bred in the bone cannot be corrected": the new recognizes the stability of inherent tendencies, but has methods for their modification. The old assumed that the child has innate, savage proclivities that must be eradicated: the new insists that every normal impulse in a child is a force that only needs directing to become potential in right conduct. The old deemed it necessary to "break the will," and compel submissive obedience: the new seeks to develop a strong will and to gain obedience from right motives. The old assumed that all children could be governed by the same methods: the new considers every child a unique problem requiring training adapted to its peculiarities. The old system of primary education compelled the child to memorize its lessons whether or not it had interest in them, or understanding: the new seeks first to awaken in-

terest and create a desire for knowledge; then, by feeding this desire, to store the mind with assimilated knowledge, and develop faculties for future use. The old idea makes intellectual training the goal of education: the new will make personal efficiency and character building the great essential, and righteous living the measure of culture.

Education and Ethics

In 1907 President G. Stanley Hall, speaking to an assembly of teachers, said, "The American public school system is the most extensive, the most expensive, the best equipped, but the least effective morally of any public school system in the world." Why? Because intellectual training alone does not produce righteous impulses. Character springs mainly from conscience, the emotions, the sentiments and the will, none of which receive special training under the present regime. Moral delinquents graduate with honor from public schools and universities. This should not be possible. There is an imperative demand for a public school curriculum that will include social ethics, character building and religious

training. This change is necessary not only for the good of the individual and the home, but for the protection of society and the state. No commonwealth can long maintain law and order, that neglects the moral training of its youth: no republic can long survive whose citizens lack faith in God.

Work and Growth

"If any will not work neither let him eat." This is wisdom. Growth demands action. Doing is a way of becoming. Throughout all nature the struggle for existence is the law of development and continuity of species. When this necessity is removed from any species, weakness and extinction follow. Any law or custom that denies to children the opportunity of some regular work must prove harmful. All work and no play is bad; but all play and no work is worse. The men and women who have made history, and those of the present generation who are bringing things to pass, were not idle in youth. Children deficient in energy, who do not have to work, become lazy mollycoddles willing to live from the earnings of others. Those that are energetic but unemployed dis-

sipate their forces in sports and vices. Idleness is fast becoming the greatest foe of American youth. Educators and law-makers should coöperate with industrial leaders to provide suitable, wholesome employment a part of each day for every child. Work and study should go together, and be so adjusted as to produce a harmonious development of body and mind. *Knowing should always include a trained capacity for doing.* Graduates should be equipped for some worthy vocation. Manual and industrial training should begin in the kindergarten and continue until graduation. Pupils should early become producers, and receive sufficient compensation to excite interest and encourage skill. Public schools should be made largely self-supporting through the labor of pupils. This idea put into practive would practically eliminate idleness and all its attendant evils. It would double the earning power of most families and make children partly self-supporting. It would greatly increase personal efficiency, self-reliance and independence. It would produce a superior manhood and womanhood, promote social and industrial equality, and foster true democracy.

Pre-Natal Education

The education of a child should begin with its parents. The most effective time for influencing the physical, mental, emotional and moral tendencies in a child is before its birth. Prospective parents should prepare for this sacred privilege by such physical training and hygienic living as are necessary to establish health and vigor of body and mind. They should be in perfect harmony. They should pursue such lines of study and mental activities as will tend to awaken latent powers, strengthen those that are weak and inhibit those that are too strong. Experiments prove that external stimuli are registered in the nervous system of the unborn child. Brain-cells are most susceptible to impressions during their formative period. No amount of postnatal training can more than modify inherent tendencies. A nature that is formed aright tends to continue in a right course by the momentum of its heredity. Vice tendencies wrought into the soul make virtue and goodness difficult. Three months of wise prenatal training will do more to determine the natural possibilities and ten-

dencies of a child than three years in school after the age of fourteen.*

Heredity and Environment

Dr. Charles Eliott, president emeritus of Harvard, says, "As between heredity and environment in the formation of a boy's character, heredity is the more potential." This is the statement of a general rule to which there are many exceptions. Some children seem to have no fixed bent, and are largely controlled by environment. Others are so dominated by inherent tendencies that no ordinary influence will greatly modify them. Most children are a mixture of these two extremes, and are therefore susceptible and responsive in some qualities and strong and persistent in others. Since both heredity and environment are inevitable, and one cannot take the place of the other, it is irrational to say that either is the more important. Hereditary and pre-natal conditions supply and determine natural tendencies; environmental influences de-

* See "Preparation for Parenthood," in the Author's work on "Heredity and Pre-Natal Culture."

velop, direct and alter them. The well-born child may become a criminal through bad environment; while one that is hereditarily bad, by proper training from infancy, can usually be developed into a moral character. But the fact that one of these forces may overcome the other is no excuse for neglecting or minifying the importance of either.

Ontogenesis and Philogenesis

Science tells us that ontogenesis, the development of the individual, represents a curtailed repetition of phylogenesis, or the development of the race. Therefore, we should expect the child in its growth from inception to maturity to repeat in a measure the traits of mind and character that have obtained in the race at different stages of its history. But under the law of elimination by disuse and acquisition by use, much that belonged to primitive man has been entirely eradicated, and therefore does not recur; while that which represents the more recent history of our race supplies the principal elements. Accepted science, failing to apprehend the spiritual nature

of pre-degenerate man, fails to perceive its correspondence in the child. But the guilelessness, and responsiveness of baby-nature to Divine love, reveal a kinship to those dwellers in Eden who communed with God.

Variations in Development

The order of development varies with individuals. Even among normal children of the same family, there is a marked difference in the age and in the way in which the several elements of mind and character come into expression. The musical faculty, when of average strength, invariably becomes active before the age of seven. It is said that no one ever became a great musician that did not begin training before that age. But other elements, such as the mathematical faculty, certain emotions, and the higher moral sentiments, even when inherently strong, may be manifested before the age of five, or not until adolescence or later. A boy of good family may lie, steal, cheat, or be cruel, and show no sense of reverence, kindness, or even justice, simply because his moral sentiments are still passive. But when

these are awakened, the lawless propensities are brought under control, resulting in a complete change of disposition. Thus character transformations are ever taking place in the developing child by the influence of awakening powers. From this we are not to conclude that early delinquencies should be ignored, or that there is no pressing need for correction; but it does teach us that the character revealed in youth is not an infallible index to the future man or woman.

In the natural order of mental development, the infant first perceives. Repeated perceptions establish memory. What it perceives and holds in memory awakens thought. Thinking develops the capacity to reason. When it has learned to reason about known phenomena and the things it has perceived and remembered, it comes to create and imagine that which it has not perceived. Thus the intellect develops from simple perception to the genius of imagination and creative fancy. But there are many exceptions to this rule. Some young children lack perceptive power, but want to know the how, why and wherefore of everything. Again, some elements of per-

ception may be more active than others. The child that readily perceives word-forms may fail in the perception of color, size, or proportion. In mental development unexpected changes are ever appearing. The mathematical prodigy may fall below average after maturity. Unusual precocity is no assurance of sustained superiority, but rather a foreshadowing of premature senility. Likewise, dullness in infancy does not necessarily signify native incapacity. Many men of genius were backward students in boyhood. These and similar facts prove the necessity of individualization, and reveal the fallacy of the old inflexible system of education, which tried to fit every child into a fixed mould and compel all to measure up to a certain standard.

Traits Peculiar to Age

For convenience of study, psychologists divide the time from birth to maturity into three periods of seven years each. The first period is the one of greatest susceptibility. It predetermines all subsequent tendencies, and is, therefore, of the utmost importance. During this period the instincts of self-

preservation come into activity. Habits of physical co-ordination, self-control, and all rudimentary tendencies of mind and character take form. Motor, sensory, and mental nerve-paths are established. But with this awakening of the instincts of self-preservation there is also a spontaneous expression of the higher nature, which gives the capacity to accept spiritual teaching and receive Divine life. Therefore, it is at this time, and the earlier the better, that every child should be brought by precept and teaching into a loving, trusting, vital relationship with Jesus Christ. This definite Christian experience, this new birth, is essential to all right formation. Christ in the heart becomes the spring-source of pure motives, from which come all virtues, goodness and righteousness. Entrance into this experience does not require deep understanding, or maturity of judgment, but love, faith and obedience—qualities natural to the baby. For this reason young children meet the conditions of the new birth easier than do adults. It is a grave mistake for Christian parents to postpone this all-important event to a time when sin has entered a child's heart. Of this

Christian experience in babies as the true foundation for character building, we shall have more to say later.

The second period is the age of accepted accountability, the time when all receive and violate law, the period when appetite and desire, sex emotions, hyper-sensitiveness, egotism, selfishness and imprudence come into expression. As the first period had in it a semblance of the innocence of pre-degenerate man, so this second period has a correspondence to that early age of human degeneracy in which the savage instincts of the race found lawless expression. Many excellent persons can look back and discover things that cause them to shudder as they review the deceptions practiced, the thoughts, feelings and indiscretions indulged, the ambitions that filled their imaginations, the foolhardy risks taken, and the dangers heedlessly and needlessly encountered. These retrospections should make parents and teachers wise and considerate. If a child has entered into a real Christian experience before this period, it has the sustaining power of Divine grace. It will err, but a quickened conscience and a praying heart, aided by the Holy Spirit,

will find the way out. Whereas, if a child is allowed to enter this valley of desire without Christ, it is actuated by selfish emotions and desires, which become so much a part of it that indulgence in them is a delight. The unregenerate child revels in sins that the Christian hates. But it is also during this second period that the great awakening of adolescence comes, the birth of higher mind-powers, emotions and aspirations. Wherefore all the greater need for sympathetic and careful guidance. With this new awakening, if not before, the average child, if properly instructed, will come into a definite, conscious religious experience. Even when the Christian life began in babyhood, there comes a natural renewing, a confirmation with deeper understanding, at the time corresponding to the age when Jesus came to the consciousness expressed in the words, "Wist ye not that I must be about my Father's business?" Records show that over forty per cent of Christian conversions occur during adolescence. The boy that passes this period without the new birth is prone to lapse into hardness of heart or moral delinquency. Over sixty per cent of crimi-

nals commit their most vicious crimes between the ages of twelve and twenty-one.

The third period corresponds to the age of racial transition from savagery to civilization. Young manhood and womanhood are struggling with the problem of self-mastery and the control of vigorous, untrained emotions. Instinctive demand for liberty resents parental authority. Developing gender produces radical changes of body and mind. The instincts of young womanhood rule head and heart. Love inspires secrecy even to the point of deception. It has no sense but the desire for its own indulgence. It takes a wise mother to apprehend the needs of this crisis and so gain and hold the confidence of her daughter that she can guide her aright. The boy that is becoming a man is full of conflicting impulses. Egotism usually outruns wisdom. Awakening intellect is skeptical, questions authority, rejects the advice of father, and refuses to learn by the experience of others. Measured by his own consciousness there is no time in life when a man's knowledge is so sure, and self-confidence so sufficient, as between the ages of seventeen

and twenty-two. It is not always possible for a father, however earnest or wise his efforts, to gain his son's confidence and hold it during this transitional period. But if he can make a chum of the boy, enter into his games, attend his class-meets, and live in his heart, he will seldom fail to make a manly man of him.

Character and Efficiency

In concluding these general observations permit me to repeat with great emphasis that character building should be the chief object in education and child training. Even from a business point of view, character is more important than knowledge. What good is a boy that cannot be trusted? What chance is there for men and women that cannot be depended upon? Employers say there are fifty employees that know how for one that will continue to do as well as he knows. Why are there so many educated failures? Is there not something lacking in home and Sunday-school teaching, and in an educational system that turns out so many delinquent, spineless, characterless, inefficient graduates? We are

slow to apprehend the truth in that saying, "Out of the heart are the issues of life." We depend upon head training while the heart is full of unconquered, untrained impulses, and deficient in qualities essential to success. We must come to realize that conscience, kindness, reverence, patience, energy, courage, application, watchfulness, thoughtfulness, carefulness and faithfulness are the elements that make for efficiency, happiness, progress and good citizenship.

II

NEURONS AND HABITS

Basic Facts

Physiological psychology has demonstrated several highly important facts that everyone should understand, some of which are as follows:*

1. All sensations, conscious thoughts, feelings and emotions are related to brain and nerve action.

2. Stimuli (impulses caused by light waves, heat waves, etc.) pass over the sensory, or afferent, nerves to the brain and discharge through the efferent, or motor, nerves, resulting in sensation, volition, thought or action.

3. Repeated discharge of a given stimulus through the brain establishes a nerve path of connecting nerve fibrils, which tends to regulate and control the discharge of similar, subsequent stimuli, and thus determine their effects on mind and character.

4. Acts, thoughts, feelings and desires that are persisted in, or often repeated, are registered in the chemistry and structure of brain-cells, which, with their connecting fibrils, become the physical basis of similar, subsequent thought and conduct.

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* The following six propositions are taken from the Author's lecture on "Brain Building and Soul Growth," which gives many interesting experiments. This lecture is published in full in his book, "Method."

5. When sense impressions or mental images have been embodied in neurons, the soul's activities in connection with the brain reproduce these embodied images in the stream of consciousness. In other words, recalling is accomplished by the re-functioning of the neurons, which activity reproduces in consciousness their embodied images.

6. Inherited brain-cells embody most definitely the impressions of early childhood. The effects of these early impressions are changed only by persistent effort. A child is usually more susceptible than an adult, mainly because its brain-cells are more responsive to new impressions. Brain-functioning results from either subjective or objective stimulation. When associated nerve-fibrils form contact in response to stimuli, nerve-energy is conducted from neuron to neuron, thus reproducing in consciousness the images they embody. By this process the phenomena of conscious feeling, thinking, willing and doing are carried on.

From the foregoing facts we learn: (a) By repeating any mental image, thought, feeling, or desire, we may embody it in brain-cells. (b) The brain center of any element of mind or character can be strengthened by regular systematic use. (c) During the first ten years it is easy to establish the physical basis of a keen intellect, pure affections, noble aspirations, a firm will and a righteous character; but it is quite as easy to build the physical basis of opposite tendencies.

Habit and Character

The outward expression of both mind and character is controlled largely by habit. Habits are formed by the repetition of a voluntary act until it becomes involuntary, and in no other way. We will and must form habits. Whatever is done by habit is done easily and naturally. Most regular activities can be reduced to habit. Therefore, one of the primary purposes of all training, physical, mental and moral, is the formation of right habits.

All know the power exerted by bad habits, the wreck and ruin wrought by nerve-paths built in violation of moral law, through which wrong choice and conduct persist. But few realize that right habits formed in childhood are equally potential in producing and perpetuating right conduct. Every life process, from the simplest muscular coordination to the most complex mental or moral activity, is to be brought to its highest degree of perfection by the formation of right habits. Careless perception and mental laziness in childhood become fixed habits of thoughtlessness, shiftlessness and mental indifference, which disqualify one for a

studious life, or the filling of any place of responsibility. The efficient the great and the good are so largely because of the potency of constructive habits.

Habit Formation

Habit-forming begins at birth. The purposeful motions of an infant soon become involuntary. The character elements are formed in the first few months. Regular times for feeding, bathing, etc., soon create an involuntary demand at such times. By undue attention it is easy to make baby a tyrant. The wise mother knows that many of the most helpful lessons of life are learned through tears and self-denial; therefore, she does not gratify every demand, but quietly, firmly persists in an intelligent course, to which baby soon conforms. The infant that is cuddled and rocked every time it cries, or is allowed its own way, gets a wrong start and forms brain-paths of selfishness, inconsiderateness, ungovernable temper—in short, a despicable disposition. Since the primary nerve-paths of habit are made during the first few years, it is imperative that they

be formed along lines of obedience, patience, consideration for others, self-denial and self-control.

Habit by Doing

Habits are formed mainly by doing. It is the repeated experiencing of an act that builds a nerve-path. The repeated playing of a piece of music causes the fingers to find the keys involuntarily. It is not enough to say to a child, "You will remember to put away your playthings when through with them." The act must be practiced without variation to become habitual. Likewise, the habit of obedience cannot be formed by admonition only. A child must be drilled in doing as directed. For this purpose simple acts that at first cause no resistance should be selected, such as telling a child to stand, to sit, to change position; or to do some simple task, like going through the house and closing all the doors without slamming. By such drills the habit of obedience to a command is formed. Immediate and exact response should be insisted upon; otherwise a tendency toward shiftlessness, carelessness and inexactness is promoted. If the

habit of prompt obedience is fixed in a child's nature, it will tend to impel action in line with duty throughout life. Willfulness is usually the outgrowth of disobedience. A child that has been taught to obey from babyhood seldom presumes to assert its will against parental authority, right, or duty. One may become so habit-bound as to destroy freedom of choice; but the lawless spirit and lack of reverence for authority in the average American youth indicates that training in obedience is seldom overdone.

Corrective Habits

Bad habits are to be overcome by the formation of opposing ones. A wrong reaction is checked by the creation of a right action of greater potency. Thus, the habits of profanity, cigarette smoking, loafing, etc., are to be overcome by the creation of opposing ideals, and practicing them until the momentum of the new habit exceeds that of the old. Several years ago a well-known physician adopted a neglected boy, who had formed habits of disorder and shiftlessness. When he was brought into the home, he was assigned a special

hook in the hall on which to hang his cap. But he would walk heedlessly by the hook into the living-room and toss his cap into a corner. Repeatedly telling him to hang up his cap made no lasting impression. Finally, the Doctor said, "Charlie, can't you remember to hang up your cap when you come in as the other boys do?" The boy replied, "No, honest, Papa, I just can't think of it." "Then," said the Doctor, "We'll have to give that memory of yours a little special training. Put on your cap; go out at the back door; come around, and in at the side door. Take off your cap; hang it on the hook; point your finger at it and say, 'There you are.' Now take it down and put it on; go out at the back door, and do just as you did before. Do this twenty-four times without stopping." It is needless to say that after this training the boy never came in again without remembering to remove his cap and hang it up.

Habit and Training

Any faculty of mind or element of character can be strengthened and trained by the formation of a habit

that will exercise it. Thus, the habit of noticing in detail cultivates the perceptive faculties; the habit of writing down one's thoughts strengthens memory and the power of expression. The habit of politeness cultivates agreeableness, suavity and self-respect. The habit of daily prayer strengthens reverence, faith, hope, conscience, etc. Even sub-normal faculties may be strengthened and trained in this way. Up in the Northwest country there is an old Judge, who is widely known for his unusual capacity to quote law and court decisions accurately from memory. As a boy he was a dullard, and at the age of ten could not take the lessons of the primary school. There being no schools for sub-normal children, he was sent to the country to live with an uncle. The practical farmer soon observed that the boy did not notice anything, but went about like one in a dream. He at once began calling attention to things and compelling the lad to notice. Thus, if they were building a fence and the hammer was left behind, after awhile Uncle would say, "Where did we leave that hammer?" "Right by that crooked post, Uncle." "Well, well," his uncle would answer, "it's wonderful how you

see and remember things." At dinner he would tell Auntie how this boy was coming to notice everything, and what a help he was. This tactful encouragement so stimulated the lad that he afterward said that he used to lie awake nights trying to locate everything on the farm so as to surprise Uncle. This *habit* of noticing in detail so increased and trained his perceptive faculties that after three years he entered school and kept up with his classes until he became a Harvard graduate. Later he took the degree of LL.D. at Yale. In telling me of his experience the Judge said, "I consider that I was saved from a life of uselessness by the practical common sense of that dear old farmer uncle."

Explain to Children

The law of habit should be explained to every child. As early as the age of four most children can be made to understand that a stooping posture will produce round shoulders and a flat chest, and thus prevent proper breathing; how a quick temper will mature into a bad disposition or sullen nature, rob one of happiness and make him dis-

agreeable to others; and how habitual disobedience in a little boy makes the lawless, bad man that has to go to jail. By taking the positive side, it is easy to show a child how right bodily habits produce a strong, erect body; how controlling selfish impulses results in the self-mastery that makes a manly man. Thus, by explaining in a tactful way how and why habits form, and their power in influencing conduct, one can usually secure the enthusiastic cooperation of a child. The process is: First create the ideal and the desire for its realization in the mind of a child; then, by encouragement and insistence, *compel action without a lapse until the habit is fixed.*

Hillyer says: "A single omission will set back habit formation, make further omissions easier and defer indefinitely the time when the habit is to become second nature. If the parent or teacher neglects to notice the omission of the act to be formed into a habit, the habit is half undone. As James aptly puts it, 'Each lapse is like the letting fall of a ball of string which one is carefully winding up, a single slip undoes more than a great many turns will wind again.'"

Play and Habit

Play should be directed and made purposeful. Otherwise it becomes idle indulgence and forms habits that restrict development and foster vice, shiftlessness and laziness. *It is the effort to discriminate, or to achieve something definite, that builds brain.* Hurling a stone at a mark ten times will do more to develop exactness in muscular coordination, and increase the faculties involved, than the purposeless throwing of a stone fifty times. Making mud-pies with care develops skill. The mere piling up of blocks to see them fall accomplishes little, but building block-houses develops constructive power. All games that require skill are helpful, but play that merely whiles away time is as dangerous to developing youth as bad associates or questionable literature.

Habit Drills

Children are naturally adventurous; they delight in discovery. The wise mother takes advantage of these tendencies, and by suggesting what and how to play, and directing games, causes the formation of correct habits. Dr. Montessori's wonderful play system,

which educates the child by encouraging purposeful games, investigation, and learning by doing, is worthy of careful study and emulation in every home. Rhythmic motion, singing games and other regulated forms of bodily action not only produce poise, strength, ease and grace, but have a strong reflex influence on the artistic sense, self-respect and self-confidence. Building, making things, working with mechanical toys, drawing, etc., with a purpose, increase perceptive power and form the mental habits essential to a studious life. Children playing together under the direction of a tactful instructor readily form habits of politeness, gentleness and kindness to others. The boy that learns to play fair, win honestly, and to lose without complaint or resentment will be strengthened for manhood's trials. The lad that is permitted to cheat is likely to continue in dishonesty when mature. It takes tact, time, patience and persistence to build right habits into brain-paths, but it is worth while.*

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* For extensive, detailed descriptions of habit drills the reader is referred to V. M. Hillyer's book on "Child Training," of children under seven.

III

MENTAL SUGGESTION

Suggestion Explained

Mental suggestion is a way of making an effective impression; a process of directing mind-force to the accomplishment of a definite purpose; a method of influencing vital functions, correcting faults, embodying ideals, and building mind and character. It is neither hypnotism nor mental magic, but the practical application of a law of mind as old as humanity. It is easy to learn, safe to employ and sure of results.

Generally speaking, all sensory and subjective impressions become suggestions; but only when impressions are strong enough to affect vital functions or definitely modify mind or character do they become suggestions in a technical sense. If you draw a pencil lightly across a blotter, you produce a superficial mark that is easily erased; but by retracing the line several times

you make a deep impression, and so press the lead into the paper that it can hardly be removed. You may, by bearing down hard, produce the same result with a single stroke, but it is easier done by retracing. Likewise, if you say to a child, "Always close a door gently," but fail to secure its attention, your words make so light an impression that they are quickly forgotten. Whereas, by concentrating your mind upon the idea, securing the child's attention, and together repeating the sentence with intense interest, you may make a deep, persistent impression that will recur in its consciousness whenever it starts to close a door. Now, this effective, persistent impression is what psychologists call a suggestion. It differs from the superficial impression only in power and permanency. Under right conditions one may make such an impression, or lodge a suggestion, as it is called, by pronouncing a sentence once; but generally it is easier and more effectively done by prolonged attention and repetition. By this process any fact or ideal that can be put into words may be so lodged in the soul and embodied in neurons as to become an integral part of the child.

To use auto-suggestion in self-improvement one should see clearly and hold in mind the fact or ideal to be lodged. Then affirm it in words, to give it form. Love it, to give it life. Desire and will it, to give it power and permanency. By continuing this mental attitude the idea will become embodied. By this means one may correct faults, improve the memory, gain self-control, or develop the capacity for the expression of any quality or virtue. In formulating a suggestion one should affirm the positive, as, "I can," or "I will," rather than the negative, "I cannot," or "I will not." The one strengthens; the other weakens. One should always affirm the exact truth, and thus avoid embodying a lie.

Mind Processes

Man has an outer and an inner consciousness generally referred to as the objective mind and the subjective mind. The soul functioning in conjunction with the brain results in conscious sensation, thought and volition. Its functioning apart from the brain results in subjective mentations and involuntary impulses. All strong objective impres-

sions enter the subjective nature and affect its activities. All teaching addressed to the objective consciousness is effective to the degree that it is registered in the subjective. The subjective self is limited in objective perception and expression to the functional power of the brain, and the sense organs.

It is a law of action that the strongest impulse at any given time controls conduct. It is a law of character building that those suggestions most often and most impressively lodged become most potential. Therefore, to strengthen any power of mind or trait of character it is only necessary to lodge with sufficient emphasis such suggestions as are needed to produce the desired results.

Science of Suggestion

A mental adept, by training in concentration, is able to create and continue in consciousness a strong, clear, mental image, which is communicated telepathically to persons in a state of receptivity. This is the secret of his achievements. His words, signs and incantations induce attention, but are

powerless to communicate the image were it not held definitely in his mind. Some persons have unusual suggestive power by nature, but all may acquire it by daily concentration, and the habit of interior clear-seeing—in other words, by the practice of creating a clear, strong mental image, and persisting in seeing it for a few minutes without deviation. *Whoever can continue to see the mental image of an ideal as a reality, to the exclusion of its opposite, has the power of effective suggestion.*

The Psychotherapist sees mentally the perfection of body and function that he would have his patient realize. His treatment consists in creating this image in the subjective nature of his patient; to the degree that he succeeds, is his treatment effective. The same law applies to mind and character building. The first essential is to create and hold a definite thought-form of the thing to be communicated. The second is to secure a state of receptivity in the child. The third is to express the mental image in concise words, slowly, earnestly and impressively. When this is done several times with intense attention, the suggestion will be lodged. To deepen and strengthen an

impression it should be gone over several times a day until the ideal becomes fixed in the soul and its form embodied in neurons. The main thing is the creation and psychic communication of the ideal when the words are pronounced.

Suggestion Applied

Mental suggestion can be used in the treatment of mental and moral defects quite as successfully as in the treatment of functional diseases. Suppose a child is given to stealing. It should first be shown the necessity of everyone recognizing the property rights of others, and the wrong, weakness and wickedness of stealing. When it is convinced of the wrong and wants to do right, one should create and hold the image of exact honesty in the mind and have the child affirm, "I do not want to steal. I can, I will be honest." When this new mental creation is strong enough to exceed in potency the tendency to steal, the child may be said to be cured. Whipping and other forms of corporal punishment are potential to the degree that they lodge the required suggestion. But a deep im-

pression made by mental means may be quite as effectual.

In using suggestion, the age, development and peculiarities of a child must always be taken into account. What is proper at one time may be harmful at another. What is right for one child at a given age, may, because of difference in development, temperament or disposition, be wrong for another. Some children are more susceptible and responsive to the influence of suggestion than others; but patient, persistent effort wisely directed is sure to bring results in all. Sudden, radical changes are not to be expected; they sometimes occur, but gradual growth alone gives permanency to character.

To influence a child one must exercise self-control, judgment and tact. One should not attempt to lodge a suggestion when angry, or when a child is angry. The thing to be accomplished should be explained in such a way as to secure confidence and cooperation. The child should be made to feel that it has the love and sympathy of the parent, and that the two are going to work together for a definite purpose with all assurance that they will succeed.

Aggressive Goodness

The main use of mental suggestion is not in the treatment of mental defects and moral obliquities, but in awakening, training and developing those elements of mind and character that make for strength, efficiency, self-respect, honesty, charity and positive goodness. By putting the ideals of these into suggestions and lodging them in the subjective mind of a young child, they become controlling factors. As an ounce of prevention is better than a pound of cure, so a few strong, positive suggestions of purity, honesty, temperance and loyalty lodged early in a child's nature are far better than much corrective treatment. It is easier to keep a child right than to correct it when it has gone wrong. The wise parent apprehends possible temptations from within and without, and builds strongly against them before they appear.

Limitations of Suggestion

Suggestion is limited to altering the soul's activities and expressions. It does not change the heart, the source

of primary impulses. It is confined to influencing and cannot regenerate, neither can it take the place of Divine grace. To expect or attempt to achieve by suggestion, brain-building, habit, or ethical culture, that which can only be done by spiritual generation and growth in grace is irrational and unscientific. This subject will be considered at length in a subsequent chapter.

Truth and Suggestion

Jesus said, "As a man thinketh in his heart, so is he." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Thoughts are mental creations. Desire gives them life; will gives them power; words give them form and expression, by which they are lodged in a soul and embodied in neurons. Thus truth expressed in words becomes a living, potent, permanent influence for good. But a lie wrought into the soul weakens, corrodes and defiles. It is like virus in the blood, or a faulty timber in a building. A physician may give a favorable prognosis to allay fear and inspire hope. Likewise, a parent or teacher may encourage the timid, dull,

or wayward child with affirmations that represent the ideal rather than the present reality. But the only sane, righteous course is to affirm truth and only truth. Thus a child purposes in its heart to obey, but through conflicting impulses and temptations is often disobedient. The truth should be declared, "You want to be obedient. You can be, etc." By the repetition of the ideal the child is strengthened in its will and purpose, making obedience easy and habitual.

Prefixing Character

The proper time to correct a child's disposition by suggestion is when it is good-natured and removed from temptation. By prefixing in the mind what one will or will not do under a given provocation it is possible to substantially predetermine conduct. Thus, suppose a child has a violent temper. This tendency, whether hereditary or acquired, is related to psychic conditions and neurons, which, in response to stimuli, react in anger. Now what is wanted is to prefix the soul while it is calm against such reactions. Suggestions calculated to accomplish this are:

I can control my temper. I will control the expression of this evil impulse. I will repeat this over and over in the presence of temptation until I stop getting angry at every provocation. It may not be possible to so influence a child that it will never get angry; but patient, persistent training will check the temper under ordinary provocation and restrict it from violence even under trying circumstances.

A Practical Experiment

The foregoing proposition was presented at a Chautauqua Assembly. The following day I was invited out to dine. When dessert was served, which consisted of ice-cream and cake, a four-year-old boy accepted instead some milk and crackers, eating it cheerfully. After dinner I congratulated his mother on the good behavior of her boy, when, to my surprise, she said: "This is unusual, and his papa and I are delighted. He is an only child and being of a nervous temperament we have allowed him to have his own way. Yesterday I attended your lecture and noted what you said about prefixing decision in the absence of temptation. This morning,

when it was decided to have ice-cream for dessert, I thought it a good opportunity to test the method. The boy is fond of ice-cream but it does not agree with him. After breakfast, when he was not hungry, I took him in my arms and told him what we were to have for dinner. I reminded him that ice-cream always made him sick, so we must get him something else. We talked over what he would like and decided that he should have milk and crackers, then he would be well and could go out to the grounds. He agreed. Several times during the morning we repeated together what he was to have for his dessert. He has been indulged and spoiled, and I tell you frankly, if his will had not been prefixed he would have had his portion of cream or made it uncomfortable for all of us."

The Montessori Method

The Montessori method gives specific and detailed directions for awakening and educating the senses, powers of perception, memory and imagination; also the emotions and higher sentiments. Dr. Montessori's system is largely the outgrowth of experiments

with defective and sub-normal children; but normal children trained by her methods progress much faster with less effort, and pass higher examinations at a given age, than under the old regime. The essentials of the system are the tactful awakening of natural but intense interest, and the wise direction of this interest to the acquisition of useful knowledge and the development of mental faculties. The Doctor aims to systematically and harmoniously develop all of the functions of body and mind. Concerning intellectual training she says: "The teacher must seek to limit the field of the child's consciousness to the subject of the lesson. For this she should use a method tending to isolate the inner attention of the child, and fix it upon the perception of the fact or thing to be learned."

The Art of Teaching

Once secure a child's enthusiastic interest in a subject and it will educate itself along that line. If there is but one hour for study it is better to spend three-fourths of that time, if need be, in creating a desire to know, than the whole time trying to drill something

into a child's mind that it does not care to know. Experience proves that whatever occupies an active mind to the exclusion of everything else is never forgotten. A divided attention is sure to result in an imperfect perception, hence a faulty memory. One thing at a time is the way of exact education, but a child should not be required to concentrate long enough to become wearied.

Perceptive Training

To increase and train perceptive power in a child the teacher should first secure attention by awakening interest, then point out details of the thing to be perceived. This noticing in detail will make an accurate, lasting impression. Suppose a child is to be trained in perception of form and location. A good subject is the study of the geography of a state. Boundary lines and the principal rivers should be carefully traced, and the location and relative position of towns and cities pointed out. These details gone over several times with attentive effort to notice form, size and relative position will increase perceptive power. Likewise, in the perception of colors, tones, things, facts,

truths, ideas; in short, everything about which one would have exact knowledge, it is the effort to discriminate and perceive in detail that develops capacity. This method may be supplemented by suggestion, thus: Say to the child, "You will notice this and that. You will not forget, etc." One child will readily perceive and recall forms, but will not remember names. Another may perceive both of these but forget places. Therefore, special attention should be given to the thing a child fails to notice, and to lodge suggestions calculated to strengthen deficient faculties.

Memory Through Association

Memory, like perception, is a complex function of the mind resulting from the combined activity of many primary elements, some of which may be strong while others are weak. Therefore, memory specialists lay much stress on associating things difficult to remember with those easily recalled; and connecting newly acquired facts or perceptions with those already fixed. Thus if one have a good memory of faces, but a poor memory of names, by habit-

ually pronouncing the name whenever the face is seen or thought of, the association will soon make one recall the other. Or, if a child has a good verbal memory, but lacks perception of order, by naming the details of a process in the order in which they come, recalling the names will reproduce the mental image of the order.

To use suggestion in memory culture, one should require a child to fix its mind intently on the thing to be remembered, and while thus thinking with concentration, repeat slowly and impressively the facts, figures or forms of things to be recalled, then say earnestly, "You can, you will, remember this." Here repeat the thing to be remembered. By encouraging this definite method of fixing things in the mind and refunctioning them at will, the process will soon become habitual and thus form the basis of accurate perception and a good memory for life.

Learning to Think

Every child should be taught to reason. It should be encouraged to discern the relations of cause and effect. It should be induced to find out for it-

self the why and wherefore of things; to make its own plans; to weigh facts and draw conclusions. If, instead of answering questions, one supply a child with the necessary facts, and teach it how to make deductions, it will soon learn to think out the answers to many of its problems, and thus increase and train the reasoning faculties. This method, however, should not be overdone. It is unwise to crowd any part of a child's education beyond the natural order of development. There is a temptation to encourage precocious children to go beyond their grades, but such should rather have their energies directed to athletic sports and physical culture. Teach the child to delight in a well-formed, strong, pure body as a means to prolonged health, happiness and efficiency.

IV

GRACE AND GROWTH

Godless Ethics

In this chapter we are to study methods of Christian character building. In the preceding chapters we have seen how new forms of intelligence, ideals and habits are embodied in neurons, and how suggestion may be used in influencing natural tendencies. But let no one suppose that such methods, however persistently and skillfully employed, can produce a regenerate heart or primary righteous impulses. Some people reject spiritual birth and Divine grace. They want the sunshine without the sun, the effect without the cause, the Christian virtues without Christ. This is irrational, impossible. No one can come to God through ethical living and noble deeds only. There is an inherent necessity for spiritual quickening. "Ye must be born again," applies to all. From the beginning God was the life-giver, the law-giver, the

grace-giver. From these all true ethics and virtues have come. Unregenerate moral people are what they are largely through good inherent tendencies from Christian ancestors and religious influences. In other words they are living on inherited and appropriated grace. But, since we cannot separate an attribute from its source and retain its potency, the momentum of hereditary Christian impulses must soon run down unless vitalized. Hence, Godless ethics are powerless to produce and perpetuate righteousness. The place to begin Christian character building is in the heart. The first essential is regeneration.

Knowledge Insufficient

Educators say that all purposeful right conduct is necessarily coordinant with right knowledge. But right action does not always follow right knowledge. Why? Because something more than knowledge is needed to control the will. Jesus said, "If a man love me he will keep my words." Here is another motive. Both knowledge and love are essential. Volition springs from two sources, knowing and

desiring. Knowledge tells how and why, but affection impels action. Most educators, child culturists and reformers depend too largely on knowledge. This is why their efforts are but partly successful. Out of the heart are the issues of life. The heart is the source of primary impulses. Right loves give rise to righteous impulses. Any system of education or training that neglects the inspiration and cultivation of right affections must ultimately fail.

Baby Christians

Jehovah said, "A new heart will I give you, and a new spirit will I put within you." The acceptance of this gift through Jesus Christ is of first importance. No element of character is right that is not rooted in Divine love. Babies have a natural capacity for accepting this gift and starting right. Jesus recognized this, and blessed them saying, "Of such is the kingdom of Heaven." What folly, what insanity, to build the impulses of an unregenerate heart into neurons and nerve-paths; and thus produce a sin-full flesh to war against the Spirit in later years! If a baby's brain-paths are built from the

beginning by impulses that spring from Divine love, goodness is inwrought made natural and spontaneous.

Reader, if you are interested in even one child, permit me to urge you to begin aright, and by teaching and example win the child's heart to love and trust Jesus. It can be done. If you are living a consecrated Christian life, the "Spirit of Truth" and the "Word" will guide you. Do not wait for maturity of mind. As soon as a baby is old enough to love and trust its parents, it is old enough to love and trust Jesus. Whoever can love and trust Him can receive Him, and with Him the gift of regeneration and Divine love. Put it to the test, in faith believing, and you will not be disappointed. Christ in the heart of your child as the fountain of its life, and growth by His grace, make possible righteous attainment.

Creative Processes

Love begets life. As is the love so is the life created. Pure love, pure life: vile affections, vicious life. What we love we tend to become. If we love war and strife, we are soon filled with a militant spirit. If we love art and

beauty we embody them. If we love truth and knowledge, we acquire them. If we love God with the whole heart, mind and strength, we become God-filled. In short, we are the fruition of our affections. Therefore, create in a child right loves, and you are sure of right impulses, conduct and character.

The heart of a child is the most sensitive, responsive center of life known to science. Whoever has the grace and the wisdom to control this center aright can mould the disposition. The changes wrought in the character of bad boys by Judge Ben. B. Lindsey and other Juvenile Court Judges prove the power of love and confidence. Years ago one hundred waifs from New York City were distributed among Indiana farmers. One of the boys was taken to a Sunday-school picnic, where he rescued another lad from drowning. The crowd gathered about the young hero, extolling his courage and presence of mind. A minister drew the little, wet, shivering body close to him and said, "What can we do to repay you for saving this boy's life?" The waif, with eyes full of tears from this touch of kindness, and lips blue with cold, said, "Please, sir, if you really want to do som'fin for

me, tell somebody to love me, wo'nt ya?" This was his supreme need. This is what most waifs need to make good citizens of them. The mother-love squandered on cats, parrots and poodles, if wisely bestowed, would reclaim and transform all the waifs of America.

Divine Grace

Jesus said, "My grace is sufficient for thee." Divine grace is spiritual vitality communicated by the Lord to the members of His body. It is the sap from the vine to the branches, by which growth and fruition are brought forth. A branch must be connected with the vine to receive sap. Likewise, a soul must be vitally connected with Christ through regeneration to receive His grace. Whoever has this vital connection and has learned to appropriate grace has the secret of Christian growth. "I am the vine; ye are the branches." Whatever is in the vine is communicated by the sap to the branches. This sublime fact makes possible the realization of Christ formed within. Every inherent and acquired evil tendency is to be eradicated by putting off the old, sinful nature,

and putting on Christ. This transformation is accomplished through grace. The process is: (a) Reckon the old self dead, that is, crucified with Christ; and keep it in the place of death. (b) Through love, faith and obedience accept the fullness and perfection of the new life in Christ Jesus.

To get this process into the mind and heart of a Christian child it should be told of Jesus' love for children; that He is ever present, able and willing to protect and help them by manifesting His goodness, wisdom and power in and through them. Teach the following facts: (1) Christ has put His Spirit in you. He is the source of your life, strength, purity, goodness, and all other virtues. This Spirit becomes manifest in you by your loving and trusting Jesus and asking Him in faith for it. (2) When you pray for grace to do right, know with absolute certainty that it will be given you. Accept it at once, then try your very best, and Christ's power will come into expression, enabling you to do His will. (3) Recognize that your strength and victory are from the Lord. Thank Him for them and rejoice in His presence, and both faith and strength will

increase. You can overcome every fault and temptation, and acquire any virtue through Divine grace. The Lord is your ever present help when you are striving to do right.

When these teachings have been given, say to the child: "The new spirit Jesus gives you, we will call the grace-boy, and the old spirit that wants to be naughty we will call the bad-boy. The grace-boy is God's child; he is always good, truthful, obedient, etc. This grace-boy is stronger than the bad-boy, and can, with Jesus' help, always do what he knows he should. This bad-boy wants to do wrong, but he can't do it unless he gets into the grace-boy's heart; so we will tell him to be gone. We don't want any bad-boy inside this grace-boy to make him do wrong." By teaching the child to identify himself with Christ as the grace-boy, and fixing the fact in mind and heart that he can resist all the suggestions of the bad-boy and be the strong, true grace-boy, he will have both the ideal and the power to grow aright.

Christianity, to be apprehended or appreciated by a child must be expressed through human personalities.

The surest way to awaken in children a love for the good, the pure, the noble, the beautiful and the true is to live these qualities before them. Another effective way is to read and tell them stories that embody right ideals and teaching. Children are hero-worshipers. If their minds are filled with the heroes of sensational stories they want to be outlaws and criminals. If they hear and read of the heroes of truth and righteousness, of valor and self-denial, of patience and loyalty, they are inspired to become like them.

Obedience and Progress

"The chief end of man is to glorify God." God is glorified by becoming manifest in the human heart, and finding expression in purpose, thought and conduct. To the degree that one becomes Spirit-filled and expresses the Christ-love, life and character, to that degree does one glorify God. This fundamental truth should be made the reason for absolute obedience to the Divine will as revealed in His Word. Again, what glorifies God most is best for man; for His glory is man's attainment. Only by receiving His Spirit,

and giving expression to His attributes are true growth and real progress made possible. Failure to comply with this law is the cause of continuance in death, arrested growth, distorted personality, and inconsistencies in life and character. Therefore every child should be taught that obedience is the primal virtue, the root from which all other virtues grow. No child should be allowed to disobey the laws of life, truth, justice, kindness, etc. Disobedience in childhood means lawlessness in youth. The country is surfeited with delinquent boys and girls because parents fail to insist on obedience. Make no mistake. The rights of a child are not infringed upon by exacting obedience to moral law. Liberty is not license; and the earlier a child learns to conform to law, to act in keeping with the rights of others, but most of all according to the expressed will of God, for His glory, the more correct will be its development and the higher its attainment.

Love and Obedience

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy

strength: thou shalt love thy neighbor as thyself." Why? Because perfect love with understanding begets right impulses, motives and conduct. This one great commandment fulfilled makes the fulfillment of all other commandments spontaneous, agreeable and natural. No soul can grow aright, or come to its highest and best that is not actuated by love. This perfect love is a gift of the Lord, and comes into expression through His manifestation in the heart. When the child has this gift it should be inspired by precept, prayer, and persuasion to give expression to perfect love by perfect obedience. "Love is the fulfilling of the law."

Many parents try to compel obedience by punishment. This is better than to allow disobedience; but force should be a last resort. Others command with an authority that implies coercion. This, too, is an appeal to law rather than grace. The grace-child is a child of love. Therefore, the wise Christian parent seeks first to inspire love that will beget a desire to obey. Obedience gained from this motive tends to right conduct in the future; while obedience obtained by coercion often begets a tendency to

break away from parental authority. Young men and women reared under strict compulsory obedience, when freed from restraint, often become lawless. Had their right conduct sprung from right affections there would have been no such lapse. From this and much more that might be said it is evident that the first move toward obedience from right motives is the inspiration of perfect love.

Conscience and Obedience

"Children, obey your parents, for this is right." The second great essential is to teach the child that obedience is right in the sight of God; that it is a requirement of the law of growth; that it is a demand that must be met by everyone that would become strong, pure, noble and true; that conscience, the still, small voice that speaks in the heart, *must* be heeded. No grace-child can grow that does not listen to and obey this inner voice.

"Parents, provoke not your children to wrath." This admonition is vital. Too often a parent's command springs from irritation, selfishness, or that form of unreasoning bigotry that de-

mands obedience to display authority. The thoughtful parent acts from love and truth, speaks out of kindness, has a sympathetic understanding of a child's innate rights, and gains response by awakening right impulses.

Perverting Children

Parents that do not understand the laws of psychology frequently develop undesirable traits in their children by appealing to, or governing them through their appetites and propensities rather than through intellect and moral sentiment. Thus Mrs. A gains obedience by promising her boy candy; Mrs. B hires her boy to do right; Mrs. C threatens to punish, and Mrs. D appeals to pride, telling her child how everyone will approve. Each secures action from a wrong motive; and since every time we exercise a power we strengthen it, Mrs. A's boy becomes perverted in appetite; Mrs. B's boy develops the commercial instinct to where he will not do anything unless paid for it; Mrs. C's boy will not act unless driven; and Mrs. D's child becomes vain, and has no conscience beyond the approval of others. Each is

perverse in his way. Each mother wonders why her once good little boy has become so selfish, willful or disobedient. The *why* is evident. Continual excitation of the propensities to the neglect of the moral sentiments has developed the former so in excess of the latter as to make them ruling motives. The wise parent never appeals to propensities that are already too strong. Children that are governed through their appetites in infancy are usually governed by them in maturity.

The Better Way

Love, intelligence and conscience should rule everyone. A child should be governed through these three factors in early life that it may be governed by them in mature years. To develop these qualities they must be frequently appealed to and made the principal motives of conduct. Suppose a mother requests her child to do a certain thing. If it refuses, she should explain why it should be done. This will awaken thought. If the child still refuses she should appeal to conscience, saying, "You know this is right. You want to do right, etc." This will tend

to quicken conscience. Again, she may appeal to affection, that love for mamma may inspire obedience. If none of these are effective she should say quietly but firmly, "You must. You know it is right. Now, if you will not do what you know you should, then for your good I must compel you." Here it is well to explain how all have to obey the laws of the state; or how papa and mamma have to do right; that it may see its case forms no exception. Few mothers have the time to pursue this course often, neither should the child be so indulged as to come to expect it. But if done often enough to awaken these higher elements and to show the child that there is a reason why, and a law that compels obedience, it will soon come to act without an explanation.

It is sometimes necessary to spat little meddling fingers. The young explorer is sure to trespass on the rights of others and meddle with forbidden things. "Thou shalt not," applies to all; and the child should early learn this lesson. Now, since it can feel before it can think, switching or spanking is often the quickest and surest way to make an impression. But such

means should be used as little as possible and stopped altogether when a child is old enough to be governed without them.

Corporal Punishment

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes." "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Some form of punishment is required in the training of every child, but this does not necessarily imply whipping. As before indicated, the effort at correction should begin with the highest elements responsive to influence. If none of these, with appropriate suggestions and instructions, prove effective, then corporal punishment is not only justifiable but commendable. The following suggestions will serve as a guide to constructive discipline:

1. All punishment, whether mental or physical, should be corrective and remedial rather than penal or retaliative.

2. All punishment should be the result of due consideration of the nature and cause of the offense. Frequent slapping or whipping children without considering their rights or motives makes them deceitful, rebellious and discouraged. It makes them hate home and parents. It causes them to confide in others, and starts them on the way to recklessness and ruin.

3. One should never punish in anger, lest the wrong thing be said or done; nor while the child is angry, because it is incapable of receiving right impressions. If the punishment is justifiable at all, it may as well be administered later when both parent and child are normal.

4. It is unwise, dishonest and inhuman to terrorize a child with threats that are never to be carried out. A warning of punishment should always be carefully worded, giving the exact reasons why, that the child may clearly understand its duty, and what to expect. Then, in case of disobedience, the promise should be fulfilled to the letter.

5. With most children it is well to make no inflexible rule. Conditions and circumstances must be taken into

account. Motives should always be considered more than conduct. A single wrong act seldom merits punishment, certainly not if the child has not been properly instructed. Only willful disobedience or habitual carelessness justifies punishment.

6. A reasonable degree of personal freedom is not only allowable but to be encouraged. Continuous restraint produces contempt for law and authority. It is unjust and unwise to punish a child for expressing its individuality. As long as its intentions or acts do not wrong itself or others there is no cause for offense or chastisement.

7. Before whipping, a child should be made to understand that it is not being punished out of revenge, but to help it to do right. The nature of the offense should be carefully gone over, that the child may see how willful persistence in wrong makes punishment necessary. It should be made to feel that the punishment is prompted by love and duty. When mind and conscience have been duly impressed with the gravity of the offense, and the necessity for corrective discipline, the strap should be used with sufficient severity to make an effective, lasting im-

pression. After whipping, the parent should take his child in his arms and pray God's blessing on the punishment.

Love Never Fails

Sportsmen once thought it necessary to whip their dogs and horses in training; now they know that correct instruction and kindness are more effective. If parents always had the wisdom and grace to do and say the right thing at the right time, the normal child could be brought up aright without physical punishment. Not far from Chicago there is a wise, good doctor, who has adopted some forty children, and reared them without whipping. His method is right teaching for the head, and right loves in the heart. When a child is persistently disobedient he takes it to an upper room, goes over the case carefully, making corrective suggestions; then together they take the problem to Jesus and ask for grace to do right. By this means right knowledge is given, right desire created, and grace to will and to do obtained. As a result already more than a score of noble, Christian young men and women have gone out from his home to live the victorious life.

Family Devotion

Family devotion should be made a vital means of Christian character building. Appropriate prayer in the morning for each child, calling its name before the Lord and asking in faith for grace and wisdom for the day, brings the child face to face with its needs, and with Jesus as its source of supply. This begins the day aright. In the evening, a family conference should be held, and the day's activities reviewed. If Mamma or Papa, Mary or Johnnie has made a mistake, it should be confessed. By the parents leading in these confessions, a frank statement is obtained from the children, which is invaluable in keeping in touch with and directing them. No matter how bad the revelation, this is not the time for sharp rebuke or criticism, but for love, sympathy and patience. Any serious mistake should be taken up at a future time by one of the parents, and due counsel given in private. When all have confessed their mistakes, repented of them and accepted forgiveness, it is time for joyful testimony of temptations resisted, of trials overcome and victories won in the name of Jesus.

Enlarge and magnify in the mind of the child the power of the Holy Spirit to enable one to do and to be. Teach the children to depend on grace; to rejoice in it. Make the evening devotion one of praise and thanksgiving for this saving, strengthening and keeping power. Conclude with prayer, each being given an opportunity to take part. Ordinarily, the best time for these devotions is directly after the morning and evening meals. Only a few moments are required. Every statement should be brief, personal and direct, expressive of the immediate problems of each member of the family. Formal prayers and phrases often repeated are burdensome to children, and ineffective because not representing an honest expression of a heart's desire. But direct talking to Jesus about personal needs, with praise and thanksgiving for His gifts, is a means of grace, interesting and inspiring.

Pity Children compelled to say,
"We never heard our parents pray."
Should such from paths of virtue stray,
'Twould be awful, awful, awful.

V

LITTLE LESSONS

Self-Examination

To proceed wisely in child-training one must analyze self. Personal peculiarities modify judgment and tend to determine one's way of governing. Those that are firm govern too largely through firmness. The affectionate appeal too much to the affections. The overconscientious exaggerate the sense of honor to the neglect of other essential elements. Unless these natural tendencies are resisted one will often pursue a wrong course. Again, the faults of parents are frequently transmitted to their children in an exaggerated form. The parents not recognizing these faults in themselves blame the children. Thus, the egotistical father cannot get along with his haughty daughter; and the quick-tempered mother has no patience with her fiery, impulsive boy. Parents, by dis-

covering and correcting their own faults, will avoid conflict and be better able to govern their children aright.

Individual Peculiarities

There are no two children alike. The management and education of each child should be adapted to its peculiar needs. What is right for one may not apply to another, and be harmful to a third. There are seldom two children in a family that can be properly developed or governed by the same methods. Human nature is so little understood that a child is often an enigma to its parents. But if they will study their own peculiarities, and watch the early tendencies of a child, they may discern its dominant traits. Training should be adapted to awaken and strengthen weak elements and curb those that are too strong. The ideal should include a healthy body, vigorous energies, normal appetites, pure affections, worthy ambitions, refined tastes, pronounced moral convictions, a trained intellect, a decided will, a kind forgiving spirit, a deep sense of reverence, an abiding faith in God, and an unfaltering zeal for truth and righteousness.

A Fundamental Law

Like excites like. This fundamental, psychological law should ever be borne in mind in dealing with the child. An angry word excites anger; selfishness begets selfishness; love awakens love; a frank, communicative way unlocks the heart, and makes it easy for one soul to reveal its thoughts, desires and aspirations to another. Therefore the surest and quickest way to produce a given emotion in a child is to express it ourselves. Parents are too often actuated by impulse rather than by reason and judgment. A man with the wisdom and discretion to successfully manage great business interests will lose his temper in the management of his children.

Silent Influences

What we are, more than what we say, determines our influence over others. A calm, kind, considerate, self-possessed spirit is more effective in the government of children than many words without composure. Our silent influences become subjective suggestions. A dissipated or dishonest father

may silently lodge suggestions that lead his children astray. He may teach the ways of truth and righteousness; but what he *lives* is more potential than what he *says*. This applies with equal force to all conditions, good and evil. By living, desiring, thinking and willing the noble and the true, parents may silently create corresponding activities in their children.

Partiality

It is difficult to be impartial. Despite our most earnest efforts we are prone to favor those we like. This natural tendency should be guarded. To manifest indifference or dislike for one child and tender interest in another, when duty demands the same treatment of both, is inexcusable. Children are quick to discern slights and preferences. They are often discouraged because of partiality in the school-room. Partiality in the home makes them jealous, rebellious, or indifferent. Justice knows no law but equity. If our feelings incline us to favoritism they should be restrained that action may come from judgment and conscience.

Parental Authority

Parental authority should be exercised only to the degree necessary to induce a child to do right. A child should be taught to *do right for right's sake;* to obey because parental authority represents law. This is wholesome discipline; but to compel a child to do a thing just because its parent says so, without explaining why, often results in a sense of slavery or rebellion. Continually domineering over children restricts their development. Many assume that when a child has been taught to obey every command without resistance, they have made a success of family government. Not necessarily! If obedience is the result of an undeveloped individuality, a crushed will, or a suppressed conscience, their assumed success is a tremendous failure. The true parent is a protector, a counselor, a wise and sympathetic critic, a faithful friend. He never belittles a child's efforts, no matter how imperfect. His word is encouragement, his smile an inspiration, and his touch tenderness and love.

Children's Rights

Children have certain inalienable rights that parents should recognize. The fulfillment of a law from desire or intelligence makes one free from the law, and justifies liberty for continuance in a right course. Words and acts that wrong no one should not be restrained. The individual soul must obey its impulses, must feel, think, act, in order to grow; must come to the consciousness of, "I am; I can; I will." God encourages by law and precept the righteous expression of the inner nature. The wise parent recognizes this necessity of the child, and promotes freedom of choice and fullness of individualism.

Encouraging Decision

Every child should be trained to exercise judgment and make decisions without the help of others. This is necessary for mental and moral growth. How can a child become a law unto itself if parents make all decisions and insist on compliance with them? Instead of saying, "You can, or cannot do a thing," the proper way is to give

the facts and evidences for and against a proposition, then say, "Think this matter over. You will want to do what seems right." A child had better do wrong occasionally through error of judgment or lack of will than fail to develop the elements of self-control. A small boy came running into his father's study, saying, "Please, Papa, give me a quarter. I want to go to the show with the boys." The father, although knowing the questionable character of the show, handed his boy the money, saying, "What about taking Mamma and Sister? They like to see ponies and dogs perform." "No, Papa, I'm afraid it's a little tough, an' I wouldn't want to take them." "Indeed! Well, if it isn't fit for Mamma and Sister, shall you and I go?" "Now, Papa, you don't want to go to that show." "O yes, I do, if you are going. But you attend good shows; and if this one is not first-class, you will not take me to see it." "Now, Papa, the boys are all going, an' I want to go with them." Here the father put his arm around his boy, and looking kindly into his face, said, "I know it's hard for a fellow to resist the gang-pull; but you are strong and independent. You

know what is right, and I can trust you to decide for us. Lie down on the sofa and think it over, and if you decide that you must go, let me know and I'll get ready to go with you." The boy threw himself down and turned and twisted from side to side. Finally, after being still a few minutes, he jumped up, threw down the quarter and said, "Papa, we won't go." The father slapped him on the back, hugged him close and said, "Good boy! you won out." This self-mastery was worth fifty decisions made by another.

Self-Government

For a child to act aright without external authority, it must know what is right and what is wrong. It must have a trained conscience sustained by grace, to give the desire to do right, and the will to do as well as it knows. The basis of right and wrong may be summed up thus: Any desire, thought, or act, that is truly helpful to self or others is right. Whatever injures self or others is wrong. But this must be made intelligible to the child according to its age and needs. Conscience can be strengthened by awakening love for

God and His commandments, and by teaching that right purposes are joy-seeds that produce future happiness; that the inner voice that prompts, "This is right," or "That is wrong," must always be obeyed; that disobedience to this is sure to bring pain, regret, and remorse, and if persisted in, sin and wickedness. The affirmations, "I can, I will, do what I know to be right: I have the strength, by Divine grace, to control not only my acts, but my thoughts and desires," tend to strengthen the will. When knowledge and conscience make a right choice, and the will is so sustained by grace as to persist in the choice, self-government and right conduct follow.

Scolding and Threatening

Herbert Spencer, in his essay on "The Rights of Children," says, "It is a real sin against the child's nature to scold it. There may be times when a short, severe reprimand, which is far from being scolding, is necessary; but constant scolding, which is nothing but fault-finding, is an error into which many excellent parents fall. It has little place in any true system of family

government." The child that is scolded for every little thing, and continually found fault with, often becomes hardened or spiteful. Its finer feelings are blunted, its self-respect dwarfed, and its worst elements accentuated. One should never make threats or promises that are not to be fulfilled. Obedience gained through deception reacts in disrespect. A mother, traveling, said to her little boy, "If you don't sit down I'll throw you out of the car window." The child did not sit down. Doubtless his past experience had taught him that his mother often made threats and promises she did not fulfill.

The Black Man

Fear is father to many diseases. Fright shocks the nerves and may even cause death. Frightening children is a barbaric method of discipline. To compel a child to go to bed or stay in its room for part of a day by way of punishment is commendable; but to shut a timid child in a dark closet, or frighten it with stories of "the black man," is pernicious. Such practices frequently result in neurosis, indigestion, hypersensitiveness, sleeplessness, peevishness,

morbid imaginings, etc. A mother once brought me a fretful, emaciated child, saying that it was often disturbed by bad dreams, and was intensely nervous. While we talked the little one went to the door. The mother, affecting fear, said, "Come back quick. The black man'll get you! He's coming!" The little one ran to its mother quivering with fear. I said, "There is the cause of your child's bad dreams and extreme nervousness. These horrid day images are repeated at night." Many children have been frightened into cowardice, frightened into ill-health, frightened into premature graves, by bug-a-boo stories.

A Willful Child

A mother once consulted me concerning her seven-year-old boy, saying that he was so willful she could do nothing with him. She said she had scolded, whipped, and tried to buy him, but all to no avail; he would have his own way. I said to her, "Instead of whipping, I suggest that you give him a few moments of your time every morning. Approach him in a happy, communicative way, so as to awaken response.

Tell him how every one must conform to the wishes of others part of the time, and that he will be happier and get along better as he learns to do so. Magnify the virtue of conformativeness. Mention the times he has done right and how glad it made you. *Do not refer to the times he has done wrong, for this will create opposition.* Say to him in substance, that to-day we are going to try to make each other happy, etc. Get him to acquiesce; and during the day frequently refer to how nicely you are getting along together. If he err, forgive him, and tell him you will help him to do better. Notice every little sacrifice and encourage him in it. Avoid opposition. Appeal to his love, self-respect, and conscience. Gradually, but surely, you can increase these to where they will become dominant."

The mother adopted this method, and in a few weeks a marked change was evident. At the age of ten the lad was as conformative as the average boy. This plan has been used with good results in many similar cases. It has proved effective whenever a parent has been faithful and tactful. It is applicable, with proper variations, in overcoming any undesirable trait.

Teachers and Governesses

Great care should be exercised in the selection of teachers and governesses. Their authoritative position and intimacy with the child make their influence peculiarly potential in shaping the ideals and disposition of a child. No person should be employed for either of these positions whose life and motives are not exemplary. Christian parents should not subject their children to the influence of teachers that are not Christians. Young people are prone to respect the opinions of college professors above those of their parents. Every year thousands of young Christians are led astray in their thinking by the opinions of ethical but agnostic college men, whose lack of religious experience disqualifies them for safe leadership. It is a crime to place young children under the tutorage of moral delinquents. Vice and early indiscretions are frequently caused by the ignorance and perverseness of nursegirls and servants. Parents cannot afford to intrust the early stages of character-building to those that lack either the knowledge or the will to act wisely. It is highly significant that so many

great historic characters received their early training from wise private tutors or intelligent, devoted parents.

Parental Duty

The privilege of parenthood bears with it certain obligations that cannot honorably be neglected, or intrusted to others. Affection is the natural motive for the fulfillment of these obligations; but when this is wanting, duty demands it. The right of children to be well-born is self-evident; but through ignorance or some other cause many are denied this right. If a child is not well-born, the parents' responsibility in rearing it is all the greater. In early infancy there are often requirements that only love will meet, and a nurse or foster mother should not be expected to fully take the place of parents. All through the growing years children need that sympathetic understanding that exists only between parents and offspring. A trained governess may do better in some things than an untrained parent; but there is a heart quality that is seldom developed aright in a child without an affectionate association with Father and Mother.

Liberal providing is good; wise instruction can do much; pure associates and wholesome environment are important; but all of these without parental affection and personal attention do not fulfill the whole law of duty.

The Lost Boy

Jean Paul says: "The education given by most fathers is but a system of rules to keep the child at a respectful distance from him, and to train it more in harmony with his comfort than the child's strength; or, at most, under a tornado of wrath, to impart as much instruction as he can scatter." Few men have either the tact or the time to keep in sympathetic touch with their boys from babyhood to maturity as a mother does with girls. This is unfortunate; there is something in every boy that demands the influence and sympathy of a mature man. Few boys develop aright without it. A father should be the chum of his son. The average boy feels that he can do whatever Papa does. Therefore one of the essentials in directing a boy aright is to live an exemplary life before him,—with him. Seldom will a young man go

astray if he have the loving counsel and sympathetic companionship of a noble-hearted, temperate, honest, pure-minded father. The lost boy is usually the neglected boy, or the boy whose father set a bad example before him. A father that is not willing to give up his bad habits in order to set a good example before his children is unfit to be the head of a family. While carelessly scaling a precipice, a father was startled by the call of his little boy, "Choose a safe path, Papa; I'm following you." Would that all fathers might hear and heed this call!

Young People's Problems

Young people do not understand themselves, and often feel that they are not rightly interpreted by others. Few parents can apprehend or keep up with the kaleidoscopic changes that accompany and follow adolescence. Consequently they lose the close and sympathetic touch that existed before this period. Young people will discuss their problems confidentially with someone. But unless parents respond sympathetically, an outsider is likely to be made the confidant. If a parent is so unwise

as to criticise ideals or question motives, the opportunity of a lifetime may be lost. But, by suspending judgment and tactfully suggesting various views of the subject, and supplying such knowledge as may be needed, a right decision can usually be reached without opposition. In pursuing this course with hundreds of young people that have come to me with their problems, I have usually been able to get a frank statement of the whole matter, and to reverse, or at least modify, a wrong course. A good method is to prepare the way by the recital of personal or other people's experiences in like matters, and thus teach without seeming to oppose. This accomplished, the next move is to suggest a number of ways out without expressing preference for any; then, by weighing the possible advantages of the several propositions, lead to a right conclusion.

Young people, to develop aright, must be permitted to choose for themselves, and thus learn to exercise the right of free moral agency. The change from parental authority to self-government is fraught with many dangers and difficulties; but it must be made, and usually the earlier the better.

Inexperience, immaturity of judgment, and lack of self-control may result in error; but it is better that one make minor mistakes than to be kept dependent upon the judgment and will of others. In this transitional period, a parent should assume the role of counselor rather than dictator. The surest way to induce right choice is not by argument and opposition, but by right instruction, and prefixing the character through the awakening of right affections. The youth that is early trained in obedience and the sense of duty will not willfully pursue a wrong course; and if he has developed the spirit of independence and moral courage, he is not likely to be led astray by companions.

A young lady's social problems are among the most difficult to adjust, partly because sentiment exceeds judgment; but correct early training, high ideals, and Divine grace protect from serious mistakes. Tactful suggestion that encourages discrimination and discretion may accomplish much without interference with personal freedom; but direct opposition or dictation usually proves separative. The discreet mother tactfully assists her daughter in the se-

lection of friends, and prevents opposition by creating in her mind such ideals as will prevent her from accepting undesirable company.

Few parents give their children the right mental stimulus to awaken and train judgment and will-power. A boy cannot learn to drive while his father holds the lines; neither can he learn business except by doing it. Likewise, judgment, skill, and efficiency are gained only by experience. A wise father counsels with his growing boy as to the best way to do this and that, not for his instruction, but for the boy's training. A wise mother discusses with her daughter various social and ethical questions to awaken thought and encourage right decisions. It is much easier to see the right or wrong of a given course in another than in one's self; but judgments formed by studying the problems of others assist in solving one's own problems. Raw recruits are trained by a few months of military drill to obey commands and courageously face death. Without training this would be impossible under fire. Likewise, young people trained to exercise judgment, control the emotions, and obey the dictates of con-

science are prepared to meet the vicissitudes of life; to decide and act aright under circumstances that might otherwise prove disastrous.

VI

SPECIAL DIRECTIONS

Introduction

Standing before us is a ragged, barefooted, freckle-faced, blue-eyed boy. Who can tell what latent forces, what slumbering passions, what genius or native goodness lie hidden in that head and heart? There may be the elements of the criminal, the orator, the philosopher, the statesman, or the philanthropist. We know his inherent tendencies are subject to modification, susceptible to influence and capable of endless improvement; therefore let us do all we can to direct his energies, develop his genius, and make him a manly man. Let us remember that the boy of today is the citizen of tomorrow, whose private character and public demeanor will affect the social, commercial, intellectual, and moral status of a commonwealth.

Food and Growth

The right feeding of children is a difficult and important problem. Because of a wrong dietary system, and the readiness with which the appetite of a child is perverted, it is little short of crime to allow children to select their own foods and eat whatever and whenever they choose. Instinct in our race is so perverted that the average child, if unprotected, soon comes to demand an excess of sweets, pastries, condiments, etc., which disturb the functions of the body. Perfect digestion and assimilation require that food be taken into the mouth in small quantities and thoroughly masticated. The frequent desire to eat something between meals is more often caused by fermentation and consequent irritation in the stomach than by actual need of nourishment. The wise parent selects simple foods, and never permits the use of confections, or eating at irregular periods. Overeating, the use of unwholesome food, and the habitual indulgence of the palate, are the chief causes of infant mortality, arrested growth, and the diseases peculiar to childhood. Thousands suffer through

life from nervousness, limited vitality, and other forms of ill-health, because of wrong dietary habits in childhood.

Food and Character

A great scientist has said, "Let me feed the criminal classes of any country for a hundred years and I will banish crime." Excessive flesh eating promotes animality. Herbivorous birds and beasts, if fed on meats, become cruel. Carnivorous birds and animals restricted to a fleshless diet for a few generations lose their savage proclivities. This law applies in a general way to man, but is more potential in the child. Children inclined to be vicious or cruel should not be given meat. Those deficient in spirit, energy, and courage may use it once a day with good results. The appetite for strong drink is often produced by the use of condiments, tea, coffee, and tobacco, which create a demand for stronger stimulants. Thousands have gone the way of intemperance, vice, and crime, impelled by appetites perverted by unwholesome food prepared by Mother's hand.

Medicine and Children

It is unwise to give medicine to babies except under the direction of a physician. The doctor seldom drugs his own children. Experience has taught him that practical hygiene and prevention are better than medicine. Others should follow his example. The immoderate and indiscriminate use of mineral poisons and patent medicines has slain thousands and robbed tens of thousands of health and vitality for life. Mortality is greatest among children that are frequently dosed. Soothing syrups alleviate pain by making the nerves temporarily insensible, but seldom cure. To "kill pain" without removing its cause is always dangerous. There is an excellent suggestion in a boy's essay on "Pins," which concluded with the statement, "Pins have saved lots of people's lives by their not swallowing them." The same may be said of mineral poisons and many patent medicines.

Physical Reactions

All subnormal and defective children should receive the attention of a com-

petent physician. No congenital defect nor long-standing, abnormal or pathological condition is without psychological effects. Backward children are usually so from some purely physical cause. Incorrect breathing inhibits brain-functioning. Adenoids arrest mental growth. Imperfect vision causes headache and inability to study. Impaired digestion means malnutrition, anaemia, and neurasthenia, with all their attendant evils. A careful examination of the dull, the queer, the hyper-sensitive, the subnormal, the peevish, the vulgar, and the vicious usually reveals a pathological cause. All physical functions and mental functions are related to connecting brain-centers, through which the conditions and activities of one modify the other. These effects may not always be discernible, but they exist. No bodily reactions are more common than those that affect the emotional and volitional centers. Therefore, because a child with a defective body excels in its studies is no evidence that its physical abnormality has no psychological reaction. Physical culture and right bodily development are not only necessary for health, strength, and prolonged vigor,

but are essential to normal growth of mind and morals.*

Physical Hygiene

Every child should be trained in cleanliness and the formation of right bodily habits. Erect posture and deep breathing should be insisted upon; also regular hours for sleep, study, play, and work. Children should be trained to be temperate in all things beneficial, and to totally abstain from whatever is harmful. All should receive definite teaching concerning the physical, mental, and moral effects of stimulants and narcotics.† Boys especially should be prefixed by right teaching, suggestion, and Christian influence, against prevalent vices. A boy should be so set against the use of tobacco and alcoholic drinks before he is ten years old that no temptation nor external influence can induce him to change. The main thing needed to protect children from the bad

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* See paragraph on "Influence of Mind Over Body and Body Over Mind," in the Author's lecture on "Man, Mind, Divine Healing," published in his book, "Method."

† For a concise statement of the effects of tobacco and cigarettes on boys and youths, see the Author's book, "The New Man."

influence of others is the sense of independence, and the will to do as well as they know. It is the "gang-pull" that leads the average youth astray. It takes a strong, independent character to stand out against the practices of friends and companions; but the boy that can and will do so gains in power and popularity. His strength and freedom command respect even from those that lack the disposition or the moral courage to follow his example. Therefore, by teaching independence of thought and conduct, and impressing a boy with the sense of his moral worth and personal responsibility, he is prepared to resist temptation.

Moral Hygiene

The chief end of all true culture is soul development. This requires the subjection of the appetites and propensities to the higher sentiments. Many that never use stimulants or narcotics are intemperate in eating, or in the expression of their passions, emotions, thoughts, or sentiments. Anger, jealousy, hatred, greed, fear, dishonesty, pride, and all other abnormal psychic activities, not only inhibit development

of the higher nature, but produce toxine poisons that cause disease; while happy, hopeful, trustful emotions promote physical health, intellectual growth, and moral development. Children should be taught to put away abnormal emotions by Divine grace. Too much emphasis cannot be placed on this proposition. Willful, habitual yielding to temper, jealousy, despondency, and other forms of selfishness is a prevalent cause of neurosis, dyspepsia, early decline, and premature death. Every discordant vibration is injurious to spirit, soul, and body.

Energy and Activity

Some children are naturally energetic and intensely active. Such must be given something to do or they will get into mischief. Their play and work should be so diversified as to fully occupy their time, yet prevent them from overdoing. Others are constitutionally deficient in energy. Such should be given easy tasks, and encouraged with the assurance that they can do them. As energy increases, tasks may be made more difficult. Such children are improved by working with others. They

should take part in out-of-door sports that require physical exertion and increase energy. All girls and boys should be taught to employ every conscious moment. Idleness restricts development. It begets vice. An idle life is an unhappy life. An inactive mind is always susceptible to evil impressions. Hard work gives strength of body, hard study strength of mind. The boy that does not learn to work rarely succeeds. Idle girls seldom become good women.

Frugal Habits

Children should be taught to earn and save money. They should be encouraged to start a bank account as early as the age of five, and thus form habits of self-restraint by saving their pennies. The child of wealth needs to learn economy quite as much as the child of poverty. Extravagance begets vice, fosters pride, and degrades character. Some are naturally acquisitive and only need to be guided aright. Others are deficient in the ability to make and to save. Such should be given an opportunity to earn money, and be required to provide themselves with a given article of clothing, such as

stockings, gloves, etc. By this means they will learn to save, and to care for the things they have bought. This early inculcation of the providing and care-taking spirit will prove of great value in later years.

Self-Respect

Self-respect strengthens character and enables one to command the respect of others. It is a constant check against doing anything unworthy. When this quality is deficient, it may be strengthened by encouraging a child to take pains; to do well whatever it does; to complete everything undertaken in an orderly way; and then complimenting it for its achievements. The consciousness of intelligence, efficiency, righteousness, and courage gives true self-appreciation. Never should a child be called stupid, lazy, mean, or anything calculated to lessen its self-reliance.

Sensitiveness

Many children are super-sensitive by nature. They are easily wounded by a word, and are too responsive to praise and blame. Such should neither be

praised nor blamed, but influenced through other elements until the supersensitiveness is outgrown. This undue desire for the approval of others frequently combines with a personal pride to that degree that expediency takes the place of conscience, and the ruling motive is not what is right or best but what others will say. If not corrected, this tendency results in vanity and artificiality.

Self-Protection

Self-protection is the first law of nature. The surest way to protect one's self against temptation is to be pronounced on the side of right, to manifest virtue, and seek it in others. Human nature is weak, and needs the sustaining power of Divine grace. It is a sin to tempt others or put one's self under temptation. The child should be taught to obey the laws of propriety; to be discreet, and to keep its own counsel. It should know that a prayerful spirit protects; that the expression of aggressive goodness and positive virtue tends to produce these in others and destroy their opposites.

Forethought

Forethought and carefulness are not hereditary but acquired traits. Some children learn to be careful and thoughtful more readily than others, but all require training in these qualities. A good plan is to point out to a child, after it has made a mistake, how it might have avoided the error had it noticed or duly considered. By frequently speaking of those times when a child has exercised forethought, the habit will be encouraged. Thoughtfulness in planning, in nicely folding its clothing, in picking up its toys, in keeping everything in order, should be so instilled as to become habitual. Children trained to think before they speak or act are saved from many mistakes.

Self-Sufficiency

Many seem incapable of entertaining themselves. They must have some external stimulus—playmates, friends, or amusements. Left alone, they are wretched. This condition often leads to questionable associates, entertainments, etc. Every child lacking in self-sufficiency should be required to play, read, and study alone a part of the

time. Later it should be encouraged to meditate, and learn in the school of solitude the secret of peace and contentment, *i. e.,* that the "Kingdom of Heaven" is within. When this has become the habitual state of consciousness, external conditions are of secondary importance.

Expression

All children should be trained in the art of correct speech, and clear, concise expression. Definite wording requires, and thereby promotes, definite thinking. Idle chatter should be forbidden; but thoughtful conversation, the recital of instances and impressions, and the free expressions of plans, wishes, emotions, and sentiments should be commended. When a child has attended church or an entertainment, or has witnessed any unusual occurrence, it should be encouraged to tell its impressions. It should first be permitted to tell the story in its own way without interruption. Then the matter should be reviewed, and corrections and improvements suggested. In this way a child will be trained in perception, memory, and the power of expression.

Imagination

Imagination, or creative fancy, is the highest power of the human mind. It should be cultivated in most children. In some, however, it is so strong as to cause them to exaggerate. This tendency can usually be overcome by calling a child's attention to its misstatements in the presence of the facts. Many children exaggerate through a desire to excite approval or surprise in others. Such should be taught that the exact truth is always more interesting than an enlarged account. There is a wide difference between this tendency to magnify the truth and that deception that arises from selfishness or a weak conscience. The latter can be eradicated only by persistent moral training; the former is usually outgrown through humiliating experiences.

The Affections

Law may rule in courts of justice, but love reigns in human hearts. All of the emotions should receive systematic training from babyhood. Every emotion should be subject to judgment and conscience. It is natural for boys and girls to have sweethearts. But

they should know that these attachments spring from blind impulses that must be educated and controlled. Before the period of adolescence they should be taught the privileges and restraints of friendships with the opposite sex. Boys should be taught to respect all girls and protect them as they would their sisters. Girls should be taught to shield their boy friends from improprieties. They should know that straightforward, aggressive goodness prevents misunderstandings. As a rule it is better for boys and girls to grow up together, but they should be discouraged from continuing the exclusive company of one. It is easier to direct the emotions of those that have the companionship of the opposite sex than of those that do not. The girl that has never been allowed to associate with boys until adolescence is prone to fall in love with the first young man she becomes acquainted with. Boys denied the refining influence of girls are likely to be uncouth or immoral.

Good Manners

True politeness is true kindness delicately expressed. A courteous, agree-

able manner means much in the struggles of life. A gruff, rude, or boorish exterior closes the door of opportunity for many truly good men. The lady that is gracious and kind to all becomes a favorite. "Company manners" are usually insincere and fail at a critical moment. The artificiality and affectation of much that passes for etiquette is not worth embodying in the mind of a child. But politeness that comes from a true appreciation of the fitness of things, a right regard for the happiness of others, and a due self-respect, fills an important place in character building. Good breeding is distinctively a product of the home; it is not an occasional effort or company drill, but a thing of daily practice, prompted by honest motives and a frank expression of the inner life. The well-bred child goes out into the world safeguarded by self-respect and a clear concept of proprieties.

The Sense of Honor

"An honest man is the noblest work of God." The paramount need of humanity is moral conviction. The sense of honor should be cultivated in all

children. To do this, parents should be strictly honest with them. The common custom of deceiving children, and practicing little deceptions in their presence, educates them in dishonesty. A child should be placed on its honor and encouraged to be faithful and straightforward in all ways. If it is untruthful and afterward confesses, it should not be scolded or punished, lest it be driven to further deception in self-protection. The better way is to forgive the present error, thank the child for its frankness, and give such suggestions as will prevent a repetition.

Kindness and Forgiveness

A kind, forgiving spirit is one of the richest gifts from God to man. The child has a natural capacity for receiving and expressing this spirit. This capacity should be increased, and its expression encouraged by simple stories of the birds of the forest, the little animals of the fields and woods, and of the kind ways, words and deeds of good children. When a child has been wronged, it should be taught to forgive, to return good for evil; not simply because duty demands it, but be-

cause this is the way to grow into that largeness of life that brings peace and happiness. The little one that is allowed to be unkind to pets or playmates, or to harbor the spirit of revenge, becomes selfish and severe.

Love's Way to Victory

The time has come to conclude these heart talks, and love pleads for the last word. That Jesus Christ may be glorified, permit me, dear Reader, to urge you to see the young child as a dweller in the Eden of innocence, destined by heredity to pursue the ways of desire into sin, except it be born anew and come to live by Divine grace. See, also, that the way of attainment is by awakening right affections through right teaching. From right affections come right volitional impulses. Seeking truth for truth's sake leads life in love's highways, and produces impressions on mind and heart that bring the soul into harmony with the Divine will. Thus you tell a child the facts about a flower; how the little seed waited in the cold ground until the spring-time; how the warmth of the sun kissed it and the life came forth; how it grew

day by day, gathering nourishment from the earth, inbreathing carbon from the air until, through patience and obedience, it blossomed in beauty and filled the air with fragrance. This simple story of truth will awaken love for the flower, and bring the child into a tender, considerate attitude toward it. By this process right impulses may be produced toward all things, laws, customs, commandments, institutions, and persons. This is the whole secret of righteous growth. This is the grace method of creating the motives and determining the conduct of a noble Christian character.

APPENDIX

Personal Purity

"My people perish for lack of knowledge." Ignorance will not perpetuate innocence. True virtue is born of intelligence and positive goodness. It is crime to allow children to enter the adolescent period without proper sex instruction; but knowledge alone is insufficient. Chastity is of the heart. A bitter fountain cannot give forth sweet water. A pure regenerate heart gives rise to pure desires and chaste affections, but an unregenerate heart will send forth impure impulses, which are sure to find expression in thought and conduct. Therefore a cleansed, Spirit-filled heart is the only effective safe-guard.

The discussion of vice propagates it. Lewd suggestions give rise to abnormal desires. Experience proves that the more children think and talk about sex problems, the more likely they are to become perverted. Vice may be learned from others, but it frequently results from abnormal physical conditions or hereditary tendencies. Inchastity is promoted by uncleanliness, and by the use of stimulants, condiments and too much meat or sweets.

Little chlidren should be taught that they are never alone; that the great loving Father sees and knows every act and thought; that it is wrong and wicked to purposely think, desire, or do anything they would be ashamed to tell Papa and Mamma. Each child should early receive plain, clear teach-

ing about the beginning of living organisms as a part of simple nature studies. Later they should receive private, confidential instruction regarding sex hygiene, approaching adolescence, and the relation of the creative principle to growth and vigor of body and mind. This instruction should be adapted to the individual child's disposition and needs. What is proper and necessary for one may be out of place or harmful to another.

Some authors advise waiting until a child asks questions on these subjects before giving information. Experience proves this plan to be dangerous.* Many children are too sensitive to ask their parents, and receive from companions a morbid impression of the whole subject. Few will ask until the awakening of the sex instinct, when it is often too late to protect them from first mistakes. Every child should be trained to hate inchastity, and to delight in personal purity, positive virtue and a clean life.

* It is easy to show a child of four how the seeds of baby flowers are formed. Then to explain how all living things grow from seeds; how the eggs from which birds and animals grow are but another form of seeds. And from this to explain where birdies, bunnies and babies come from; how bird's eggs hatch in a nest, but that bunnies and babies have their nests inside the Mamma's body until old enough to live outside. Some of the better books on this subject are: "The Spark of Life," by Margaret W. Morley; "Four Epochs of Life," by Dr. Elizabeth Hamilton Muncie; "How Shall I Tell My Child," by Mrs. Wood-Allen Chapman; "Life's Beginnings," and other books by Dr. Winfield Scott Hall. The author's book, "The New Man," contains spiritual teaching relative to sex, of vital importance, published in no other work. Any of these books may be ordered from the Riddell Publishers, 7522 Garrison Ave., Chicago, Ill.

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